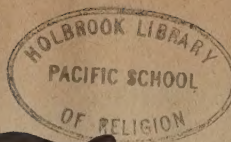


The AMERICAN FRIEND



Pacific School of Religion
Berkeley, California

MARCH 22, 1956



Luoma Photo

This Is The Victory

An Easter
Meditation

A Call to Joyful Sharing

Leonard R. Hall

What Think Ye of Christ?

Levi T. Pennington

The Holy Land: Eye of the Storm

Landrum Bolling

The Life Everlasting

I believe in the life everlasting because:

Nothing in this world is destroyed—only its form is changed. Wood becomes rayon or ashes, or decayed vegetation, but it is not destroyed. Our flesh becomes dust but it is not destroyed. Likewise, our Spirits, in which we are most like God, cannot be destroyed because God does not destroy himself. "Behold, we shall all be changed . . . this mortal shall put on immortality."

I believe in the life everlasting because:

The universe is run by law that is trustworthy and dependable. Dr. Lowell of Yale, an Astronomer, discovered a new star. But the strange thing was that twenty-five years before the star was seen, Dr. Lowell had charted its course and marked on a map of the heavens the spot where the star would appear. He knew where the star would appear because of the behavior of the Sun and of the planets. He could not be mistaken, because the laws of the universe are dependable. So with human personality. Our thinking, feeling and willing selves, this highest development of life, must have some future expression in "an house not made with hands, eternal in the heavens." The laws of the universe are trustworthy and dependable.

I believe in the life everlasting because:

The highest revelation of God that we have testifies that "God is Love." Why should Love allow the end of what it loves? Could a Living Heavenly Father deny himself and disappoint the hopes and expectations of his children who bear his image? "I am persuaded that neither death nor life . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord."

I believe in the life everlasting because:

Jesus spoke of the Resurrection in

the quiet accent of absolute certainty. "In my Father's house are many dwelling places. If it were not so, I would have told you." His Resurrection, to which my own experience testifies, that he is alive in me, lifts me above all doubt.

Wilbur Kamp

Music and Friends

Surely music has had its ups and downs in the Society of Friends both as to historical periods and as to "types" of Friends! It is good news that some of those Friends who have hitherto excluded it from Meeting life are turning again to it in one or another of its forms, from hymn-singing to symphony concerts.

Evelyn Underhill writes: "The mystery of music is seldom realized by those who so easily accept its gifts. Yet of all the arts music alone shares with great mystical literature the power of waking in us a response to the life-movement of the universe: brings us—we know not how—news of its exultant passions and its incomparable peace." In my own case, music brought my first real wonderment, and then *certainty* of the existence of God, for I could not conceive that man, of himself, could produce such profound understanding.

James Matchett of Chicago Monthly Meeting (108th Street) says that somewhere in the 1890's a Friend stood up in the then unprogrammed Meeting and sang a song. The effect was electric! Not only had the Meeting never heard music in it, but Friends who spoke, spoke in fear and trembling. (This was before psychology and social science lectures.) James says that during the first part of the song, Friends sat stunned. How could a person possibly stand up and *sing a song* in the silent company of broad brim-hatted and collar-coated Quakers? But as the song

continued on, rising richly and movingly out of the inner springs of the man, Friends began to listen to the words, to the music, to the *message*. James says it was one of the most beautiful experiences of his life. After that shaking experience, the Meeting sang a song once in a while, recognizing that God speaks many languages. After a few years, they bought an organ.

In discussing in Ministry and Counsel how each of us might contribute to the spiritual health of the Meeting, I returned to my first roadsign: music. Every Thursday evening from 7:30 to 9:30 (and sometimes much later!) we have music and coffee and talk. Our apartment is small, and sometimes we sit on the floor, but we have a hi-fi (1950 vintage!) and a music library which, while not extensive, ranges from Bach and Beethoven to Khachaturian. During Christmas holidays, we gave the Messiah, as did another family in the Meeting. Weekly attendance has ranged from 0 to 10. The venture has been in existence only since Christmas, however, and will become better known as time goes on, although attendance will probably always remain small.

This is our use of music as an oasis where Friends may drop in and relax and be refreshed by that Source of truth and beauty as It speaks through Its human instruments.

Irene Koch

1955 Minutes

The Minutes of the Five Years Meeting sessions, held October 20-26, 1955, are now off the press and are available to any interested Friend from the Friends Central Office, 101 Quaker Hill Drive, Richmond, Indiana. A listing of the Friends attending the Five Years Meeting, with addresses, has also been prepared and is available at the above address at 25c a copy.

THE AMERICAN FRIEND

Old Series, Vol. LXIII, No. 6

New Series, Vol. XLIV, No. 6

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS

PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, AT BERNE, INDIANA

ADDRESS ALL CORRESPONDENCE TO THE AMERICAN FRIEND, 101 QUAKER HILL DRIVE, RICHMOND, IND.

PUBLICATION BOARD

James C. Matchett, Chairman	Chicago, Illinois
Edward Nusbaum	Richmond, Indiana
Howard Thorne	Wilmington, Ohio
Helen L. Woodard	Georgetown, Illinois
Asher Woolley	Richmond, Indiana

EDITORIAL COUNCIL

Ashton M. Otis, Chairman	Whittier, California
Mabel G. Bailey	Hartford, Connecticut
Corona Rayle Cook	Central City, Nebraska

SUBSCRIPTION RATES

Subscription Price _____ \$3.00 per year
Foreign, 75 cents extra. Single copies, 15 cents.

Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, 101 Quaker Hill Drive, Richmond, Indiana.

ERROL T. ELLIOTT, Editor; Eleanor Zelliot, Assistant to the Editor; E. Merrill Root, Editor of Poetry.

Entered as second-class mail matter at the post-office of Berne, Indiana

Editorials . . .

This is the victory that overcomes the world . . .

. . . our words?

As long as language is important to communication, words, spoken and printed, will be important. The lecture, the essay, the sermon, the poem, the hymn and other forms compose in large measure the outward aspect of forces that conquer evil and bring in a better life.

The great and good people of all time might have so lived wordless lives that their influence would make a difference even today in the many anonymous contributions that have blest all of us. But the literature of Isaiah, Paul, Plato and Augustine has greatly extended their influence. Indeed Christ himself cannot be imagined nor his cause materially advanced apart from the gospel which proclaims him.

Yet the victory that overcomes the world is not our words. Unless there is something deeper from which they flow they are but noisy gongs or clanging cymbals. St. Paul would call his own hymn to love a clanging cymbal for those who only repeat it and do nothing more.

Words cannot overcome the world.

. . . our ideas?

History is not essentially a story of wars and treaties, of laws and parliaments, or even of advances and recessions. It is the record of great ideas that caught the imagination of men and led them to higher forms of civilization. Such ideas came like accumulations of thought which, through some person or some body of persons, coalesced into a consistent body of expression and lifted men out of their confusions and frustrations.

At their greatest flow these ideas have marked some renaissance in history and the tide of human welfare never receded again to its old level. In some measure they were therefore more than ideas. The imagination and the deeper aspirations could never again be satisfied with the old order of thought. Deep had answered unto deep as great answers met deep hungers.

Yet ideas cannot themselves overcome the world. The world certainly needs better ideas, but the great idea needs more than itself, else it becomes a kind of "thought-package" whose contents are presumed to be fully adequate.

Good ideas alone cannot overcome the world.

. . . our deeds?

When the epistle of James exhorts us to demonstrations of faith through deeds, it brings out the greatest expression of the spiritual life—service. When

words and deeds do not match; when ideas and acts are not consistent, it is always the deed, the act which carries the day and leaves in its wake the greater influence. So true is this that men have sometimes concluded that only deeds matter and words have little or no importance. The way men live is certainly more basic and offers more evidence of their true faith than do their words or their ideas.

It is easy thereby to take the next step and try to order life and religion upon the basis of good works. The words at the last judgment become the whole gospel, "in-as-much as you did it to one of the least of these, you did it to me." The words seem final and destiny hinges on the list of good works done.

Yet the reliance on good works can drive men to shallow living and spread a hypocrisy over inwardly confused or fractional lives. Goodness in living is indeed the essence of *expressing* one's faith, but it rises from a deeper source.

Good deeds of themselves cannot overcome the world.

. . . our faith!

The epistle of James would never have spoken of *works* had there been no *faith* needing demonstration. The basic reality was faith. Faith without works is dead, but works without faith lose meaning and are also finally dead. The heart of all is faith issuing in deeds, in ideas, in words.

Faith is something more than deeds, ideas and words. It is much like a great idea, but it is that—plus. It is the core of living, inward, experienced convictions about God and man and the Kingdom of God. It lives through great ideas that are not self-contained but which grow from this deeper sub-soil. Faith has spiritual roots. It is alive, dynamic, it has spiritual power. Because it has roots in the self it is a part of the one who holds it. When one's faith is lost something of himself is gone. It is more than losing a good idea.

Faith therefore is compounded of a living experience of God, giving birth to ideas that find expression in deeds and words, in the gospel, in music, in art, and in full spiritual health. Christian faith is this core of Life found in Christ, in whom we see God in the flesh, living, working, speaking, dying and rising again, that the great truth of the love of God might be ours, saving us to his way—to our true selves.

Let faith die and the roots of good works would finally perish in the shallow soil of self-interest. But faith lives, for it is rooted not in self-creations, but in the eternal God made manifest supremely in Christ. Crucifixion could not kill it, no tomb could hold it, for it is imperishable. We can know this for ourselves if we have found this life in Christ, and experienced the power of his resurrection, in a living faith.

This is the victory that overcomes the world—our faith!

What Think Ye of Christ?

By Levi T. Pennington

Levi Pennington has been associated with the Northwest for over forty years, but he has also been a pastor in Indiana. He is a former President of George Fox College, and has long worked in the fields of education, temperance and peace.

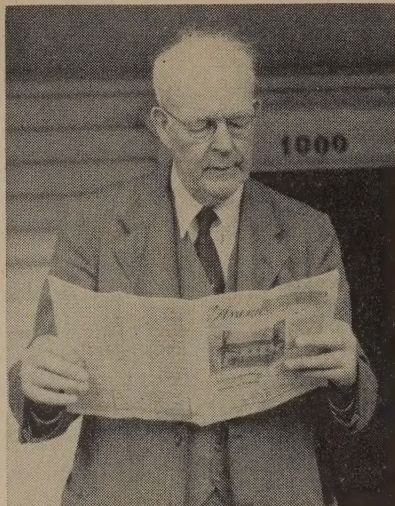
That Jesus Christ has had more influence on the lives of mankind than any other who ever walked the earth is a statement that would probably not be questioned by anyone who reads this article. While he was here on earth he asked that question of some of His fellow Hebrews, "What think ye of Christ?"

That is a question that should be faced by every thinking man and woman today. What do you think of Christ. It may matter little what you think of Napoleon or Mary Todd Lincoln or Franklin Delano Roosevelt, but what your attitude is toward Christ is of infinite importance.

It is interesting to consider what others have thought of Him. The ancient prophets had better than a dim vision of Him as they looked forward through the centuries. His contemporaries thought of Him as the Son of God or as one possessed of a devil, depending on the point of view. Artists have sought to picture Him as the perfection of human beauty. Educators have seen Him as the greatest of all teachers. Moralists have found nothing so high in the ethical realm as His teachings and examples. But at the same time, as in His own day on earth, "there is a division among the people because of Him." What do you think of Him?

If we believe, as we do, that He was neither a deceiver nor deceived, we can be sure that our attitude is the right one if it conforms to what He said about Himself. There are many such statements. Let us look at a few of them.

"The Son of Man is come to seek and to save that which was lost," said Jesus, expressing the same idea that appeared in the name that was given Him before He was born, "Thou shalt call His name Jesus, for He shall save His people from their sins." His purpose, the *raison d'être* for His life on earth and His death on Golgotha, was



Levi Pennington reads *The American Friend* at his home in Newberg, Oregon. The figure 1000 over his shoulder is not only his house number on Sheridan, it is his batting average!

that he might save men from their sins. How many times He emphasized that purpose.

And what other man who ever lived could have made His claims without making himself ridiculous. He said, "I am the way, the truth and the life. No man cometh unto the Father but by me."

Choose the greatest saint you ever knew or of whom you ever knew. I would select my mother, for if ever there was a saint on earth, I believe she was. But suppose my mother should have said, "I am the way," in any such sense as Jesus used the expression. I should have had to say, "No, Mother, you are not the way. You showed me the way, but you are not yourself the way." If she had said, "I am the truth," I should have had to say, "No, Mother, you are not the truth. You taught me the greatest truths that the human heart can know, but you are not yourself the truth." If she had said, "I am the life," I should have had to say, "No, Mother, you are not the life. You went down into the valley of the shadow of death to bring me into life in the physical world, but you are not yourself the life." And if she had said, "No man cometh unto the Father but by me"—but it is almost sacrile-

gious to suggest such a thing of my mother, whose worship of Christ as her Savior and Lord was most sincere.

Another thing that Christ said of Himself, "I came that they might have life, and have it abundantly." The new birth which Jesus said was necessary does not usher the soul into a narrow, restricted, impoverished existence: there is abundance for the soul that receives Him. How we dishonor our Christ if we live, as the poet said, "at this poor dying rate."

And as Jesus approached the end of His work on earth, He said to His closest followers, "All power is given unto me, in heaven and on earth." What man could say the same without making himself a laughing stock. Not Nebuchadnezzar, not Alexander the Great, not Mussolini, not Hitler—but Jesus said it of Himself, and from that day till now He has proved it true to all who have tested Him in the great laboratory of human spiritual experience.

His final word, to those about Him at the time of His ascension and to us today, after assuring them that all power was His, was, "Go—and I am with you always." Not left desolate (orphans), but with the fulfilled promise of the gift of the Holy Spirit, that handful of men and women were to go out into the world and transform it.

The change they wrought in that ancient world during the next two centuries would be hard to believe if we did not have convincing record of it. They traveled on foot—we can travel by air. They could speak only to those who could hear their voices directly—we have radio and television. They had no written documents except those that were laboriously copied by hand—we have dozens of kinds of duplicating machines, linotypes, whirling printing presses. What could not the Christian world do in a generation if fired with the same zeal that sent the early apostles—yes, and the early Quaker leaders—out to spread the good news that God is always ready to receive those who seek Him, and to transform them by making them partakers of the divine nature.

Every follower of Christ, and certainly every one who is named a Friend, should heed the words of Jesus Christ, "All power is given unto me—go—I am with you always."

Call to Joyful Sharing

By Leonard R. Hall

We are in the same boat!

The welfare of your Meeting and the United Services of the Five Years Meeting are bound together. They rise or fall together. In this article Leonard Hall as Secretary of Stewardship and Finance for the Five Years Meeting presents some aspects of our stewardship needs and offers help.

This comes to our attention as the fiscal year for our United Services is drawing to its close, March 31. Has your Meeting sent in its share?

People often get the impression that the church is always begging for money. Time after time there come financial appeals until the criticism that "the church is always asking for money" seems somewhat justified.

Professional fund raising companies distinguish between begging and fund raising. The Wells Fund Raising Organization, for instance, says "when the church asks for itself that is begging." It is when the church, which is after all, made up of people, organizes itself to visit its own members with the distinct purpose of creatively presenting to them the challenge of Christian stewardship, that fund raising becomes a creative opportunity, both for the giver and the person who asks him to give.

It is certainly true that churches in the past have usually raised their money on the basis of their present needs and not on the basis of the long range program of the Christian fellowship or of the need of the giver to give, for instance. The amount of pressure put upon the members has been in direct proportion to the amount of need which the church had at the moment. There was no formula for sacrificial giving nor was any long range financial program presented. A growing church should be a giving church and likewise a giving church is almost always a growing church.

The church has long been aware of the fact that the standard of giving (the amount given per week per member) has been very low but the church has seldom seen fit to do very much about this in any

practical way. For instance, in many churches across the country it is true that the average giving per member is \$1.00 per week or less regardless of the amount of income. Thousands of church families keep their names on the church roll year after year without giving anything or at least very little. On the other hand, the tithe has often been held up by the church as the ideal giving standard for each church member. It is easy to see how far short our church members have come from this, by multiplying the \$1.00 per week or \$52 per year by 10 and seeing that on the basis of the tithe most of the members of church would be receiving a yearly salary of only \$520.

Now let us take a look at it from the other point of view. The average income in the United States this past year was around \$4200. On the basis of a tithe or on the basis of \$2.00 per week for \$1000 per year of income this would amount to at least \$8.00 a week per family. Let us suppose we had a church with 100 families who received the national average in yearly income and who tithed. That would mean that a church of 100 families who gave \$8.00 per week on the average per family could furnish that church with a budget of \$40,000 per year. This begins to indicate the financial power of our churches and meetings, if we caught the vision and if we began to give to God what the Bible has always set before us as having been rightfully his in the beginning.

THE UNMET NEEDS

"But," you say "our church does not need that much money. What would we do with it?" Lift your eyes to the world-wide situation in which we are living. Do you think there is too much money to meet the need of our world? Have we spent too much on evangelism and missions and outreach? Have we taken care of all the hungry or educated the poor or shared with the underdeveloped countries of other lands the way in which we should? The blunt answer to those who would say "But we have no more needs" is simply that the

Christian church will always have unmet needs.

It may be true that we do not need more Sunday school classrooms or more beautiful places in which to worship or new hymn books but it will always be true that our missionary program and our outreach, both abroad and at home, needs a great deal of money and effort and time, at least so far as we can see into the future.

Denominational programs limp along for lack of funds, small meetings limp along because they have no help, pastors are underpaid, churches forget their mission to the local communities, or continue to exist without adequate office equipment or facilities, and yet, we say the church needs no more money!

Perhaps it is because pastors and key people in our churches have seen the greatness of the need and of the program that they have appeared sometimes to be beggars for the church.

THE POWER POTENTIAL

Certainly it is good for any church to face up once in a while to a great and wonderful challenge to give. It is only when the need for special funds are multiplied by a great number of special appeals that it begins to appear as begging. But even such special appeals could be minimized if along with the inspiration and educational challenge to giving there were not only the presentation of the need but the presentation of the potential, the financial power potential of any Christian fellowship that deliberately sets itself forth to give sacrificially, at least a tithe, to the Kingdom of God.

Jesus came bringing the good news, he came preaching repentance and forgiveness, he taught that God is a Father and that the Kingdom of God is the pearl of great price, for which a man, when he sees it, will sell all he has and go out and buy it. He said "where a man's treasure is, there will his heart be also." And he also said "even as you have done it unto the least of these, you have done it unto me."

Has the Lord prospered us? Are we rich in spiritual and material blessings? Do we have any time or talent or money? Are we thrilled each time we open and read our New Testament and find again that the good news is fresh and alive and that it is the answer to the

world's needs? Are we merely professors or do we really practice what we profess to be true?

If our hearts truly overflow with the truth of God and the spirit of Christ, how can we help but share, give of ourselves, of our talent, of our time and of our money?

If your meeting would like to give some serious consideration to its total financial responsibility, or would like help in evaluating its program and in planning for the future, contact the Promotion department of the Five Years Meeting for suggestions and material.

Correspondence

The China Question

To the Editor:

Though dealing with just a few issues, Elton Trueblood's brief, calm article expressing opposition to the present admission of Communist China into the United Nations is one of the most thoughtful and well-presented that I have read.

Edward A. Manice.
New Haven, Conn.

Justice and China

To the Editor:

Elton Trueblood has ably presented one view of the controversial question of the admission of the Peking government of China to the United Nations. As a thoughtful Friend I cannot agree, but believe that the Peking government should be permitted to occupy its rightful seat in the United Nations and on the Security Council of that body, as provided in the United Nations Charter. The Peking government is the effective governing power of continental China exercising the usual powers of government. We may not approve of the revolution by which it assumed the powers of government (thus was Chiang Kai-shek's and our own government born.)

The real issue is whether the dominant group in the United Nations under the leadership of the United States is prepared to abide by the U.N. Charter and seat the Peking government, a move which we believe threatens our national welfare. We are morally and legally bound to abide by the terms of the Charter. The United States and the western powers should set high standards of honor, truth and justice in fulfilling Charter obligations.

"We want the world organization to represent the world as widely as possible," says Trueblood, "the present issue is not one of representation; it is the issue of power." Precisely so. The Peking government of China represents considerable military and economic power. It can, intentionally or unintentionally help to precipitate the world into a hydrogen-atomic war. The people of the United States want peace, as do most of the peoples of the world. It is far better to have the Peking government in the United Nations where there is greater opportunity to negotiate for peace. Is one confused because he believes we must negotiate with China, in or out of the U.N., in the interests of world peace? Or can we negotiate more freely as equals, as members of the United Nations?

Supporting the Peking government's participation in the U.N. now does not imply approval of that government's violent acts in the Korean conflict, any more than I can approve organized violence (military action) committed in the name of the U.N. Charter.

Elton Trueblood's position seem primarily politically oriented. It closely parallels that of our State Department. Nowhere is there any reminder that thoughtful Friends must continue to proclaim that the enemy, the evil of our day, is war with its attendant physical and moral destruction. As Friends let us give testimony to the God-given morality that demands the renunciation of violence as a means of settling international differences.

Such a position may not be politically relevant. While we are human enough to want to be both politically relevant and morally right at the same time, let us be morally right above all. Time will show the political relevancy of our testimony.

George Willoughby.
Philadelphia, Penna.

Washington Home Rule

For eighty years the voteless residents of the District of Columbia have been denied any direct voice in the management of their own civic affairs. For twenty years, Friends have been working actively for Home Rule alongside nearly every other civic group in the city. We ask Friends now to write to their Congressmen, in the name of democracy, to sign Discharge Petition Number 2 and to support Home Rule.

David H. Scull

Levinus Painter Retires

Levinus Painter, minister of the Friends Meeting in Collins, New York, is retiring from pastoral service in June, 1956. He will leave June 27 for a seven month visit among Friends in Kenya, the Middle East and Britain. He will teach six weeks in the Bible Training School in Kaimosi, Kenya. He also expects to spend two months in the Middle East, with the schedule dependent upon political conditions. On the way home, he will spend two weeks reporting to Friends in Britain.

Levinus Painter visited Kenya and the Middle East in 1946-47, and so will be present at the 10th anniversary of East Africa Yearly Meeting, whose setting up he attended in 1946. He was a delegate to the Friends World Conference in Oxford in 1952 and a representative of A.F.S.C. work in Israel in 1949.

A graduate of Earlham College and Hartford Theological Seminary, he has held pastorates at Woonsocket, R. I., Poplar Ridge, N. Y., Federation of Friends and Methodists at Monkton Vt.; Clintondale, N.Y.; Federated Church at Putney, Vermont, and for fifteen years at Collins. He served three years on the field staff of the American Friends Service Committee project at Pencraft, Penna., and has also been very active in work for education and among migrants.

In 1954 he was awarded the Silver Beaver for service in Scouting, and in 1955 made a Life Member of the Parent-Teacher Association. He has been very active in New York Yearly Meeting and Canada Yearly Meeting, and is now serving on the American Friends Board of Missions. During his service at Collins the membership of that meeting has more than doubled and the budget quadrupled. A preparative Meeting, Jamestown, has been set up, and the Meeting provides most of the leadership for several Boy and Girl Scout units. After his return from his visit overseas, Levinus Painter will take up residence on his farm at Collins, hoping to be available for some itinerant ministry among Friends.

Need itself is God speaking to you and me. His voice cannot be made much louder.

Ricardo E. Fernando
The Upper Room

Holy Land: Eye of the Storm

By Landrum Bolling

The sickening threat of war still hangs over the turbulent Middle East, as the so-called Great Powers continue their futile maneuvering in the vast and historic area that has known little of real peace and stability for more than a generation. Why should these things be? And where do we go from here?

It is easy enough to blame the Soviet Union and her Communist satellites for stirring up trouble in this part of the world. They have shipped substantial quantities of modern arms to Egypt and Syria and set in motion a new and rising wave of tension and bitterness between Israel and her Arab neighbors. Border incidents multiply. Increasing and insistent demands for more arms for Israel pour into Washington. Resentment boils up in the Western world as the result of new evidence of Soviet trouble-making.

But this is only part of the story. The fact is that the United States and Great Britain have had the positions of preponderant influence in the Middle East throughout the past decade. And the roots of their influence go back still many more decades. Why should their prestige now have fallen so low?

Why should Great Britain—which virtually created and sustained for many years the Kingdom of Jordan—now find its chief personality in the area, Lieut. Gen. John Bagot Glubb, commander of the Arab Legion, sent home, without thanks or praise, after 25 years of devoted service to this country headed by a British-educated King?

Why should the United States, after all the billions of dollars worth of aid it has poured into the area, after years of extraordinary popularity among peoples of the Middle East—why should the United States now become one of the countries most distrusted and hated?

There is no simple, single answer. There are, however, at least five factors which go into the making up of an adequate explanation:

1. *The creation of the State of Israel.* It is to the Arabs a simple "matter of fact" that the very existence of Israel is an international

injustice for which the United States is chiefly responsible. It occupies a territory which they consider to have been taken from them, in effect, by force. Their argument is that the United Nations would never have permitted the creation of Israel had it not been for the decision of President Truman in November, 1947. Moreover, they say that Israel would have collapsed long ago had it not been for the hundreds of millions of dollars which American Zionist organizations have collected for Israel and the large sums of money which the United States government has lent and given to Israel. Back of all this is the deeply held belief of many Arabs that Israel has not the right to exist and eventually must be destroyed—and the conviction of all Arabs that the United Nations and, particularly the United States, could have at least compelled Israel to abide by UN resolutions which called for the internationalization of Jerusalem, Israeli compensation to Arabs who have been driven from their homes in what is now Israel, and a withdrawal of the Israelis from certain border areas they now hold. There is little to be gained by arguing over whether these attitudes are justified or not. They exist. They color the whole thinking of the common people and the government leaders in Egypt, Jordan, Lebanon, Syria, Saudi Arabia, Iraq—and the thousands of Arab refugees living on UN charity in the Gaza strip and other parts of Arab territory.

2. *Bitter antagonism against Colonialism.* Every nation in this area has achieved independent national status only within the past 50 years. Syria and Lebanon gained their freedom from French domination in 1942, though they were not actually on their own until 1945. Iraq was freed from a British mandate in 1932. Jordan was released from British mandate in 1946, though the British have continued to have great political and military influence to the present. Britain's protectorate over Egypt ended in 1922, though the British continued to exert considerable control through military bases in the Suez

Canal area and elsewhere until after the end of World War II. Only within the past two years have the British given up their bases in the Suez.

The peoples of the Middle East have many bitter memories of foreign control and influence. On balance, the colonial powers contributed a great deal to the modernization of the area. Compared to other regions of the world, there was relatively little exploitation of the people by the outside authorities. But the wounds to personal and national pride brought on by foreign control have left deep scars. The Middle East is today seething with a spirit of nationalism more intense than has ever been known in that area before.

3. *Ambition to achieve a higher standard of living.* The idea of industrial and economic progress has finally captured the minds of the Middle East. This is due partly to the extensive contact with western troops in World War II, partly to the creation of Israel and its example of a dynamic modernization drive, partly to the slow awakening of the masses to the nature of their poverty and to the possibility of improvement. It has been stimulated by the American Point Four program. But rather than winning gratitude and praise, the handling of American aid has often produced fresh disappointment toward the West. For one thing, the Arab countries compare the amounts of help they have received from the United States with what has been given to Israel. Up until recently they could say, bitterly and accurately, that the United States had given as much or more aid to Israel, with a million and half population, as to all of the Arab states with their more than 60 millions. Moreover, the task of economic development is so slow in a backward country that miracles-over-night are simply not possible. Far too few ordinary Arabs have seen any tangible benefit from United States aid.

4. *A rising demand for social and economic reform.* Even if there were no Soviet Union, and no Communist agents working among the Arabs, there would still be today a growing social revolution against the old order in the Middle East. The corrupt and irresponsible behavior of many of the men who have held governmental power in the Middle East; the insensitive extravagance, greed, and special privileges of the wealthy few—these

have built up a powerful pressure for reform. That pressure has been increased by the spread of education—much of it provided by Americans through such institutions as the American University at Beirut, the American University of Cairo, and the Friends Schools at Ramallah. Basically, the social relations of the Middle East are much more inspired by the philosophy and experience of the West than by the Communists. Yet, insofar as the Western nations are identified with the colonial past, or with corrupt local politicians, or with the little rich upper class—westerners become the victims of the very revolution they have helped to inspire.

5. *Rivalry and potential conflict between the Soviet Union and the West.* Part of the recent events in the Middle East are due to a cynical, though understandable, desire to exploit the general international situation. "If both sides in the Cold War want to bid for our friendship, why not let them? Why not play off one against another? Why not get all we can get from both sides?" This is part of the prevailing attitude.

Beyond this, however, is the growing naturalist view that Middle Easterners, like the Indians, should steer clear of military alliances with either side, should try to be friendly with both, should remain independent of both.

Clearly the time is past when the nations of the Middle East will accept colonial status, or willingly become anyone's satellite. They are not going into a Western alliance, or a Soviet alliance. The danger, however, is that they may blunder into a war with Israel—and then anything could happen. Another danger is that, in innocence and pride, they may go so far in their flirtation with the Communists that they will find their governments, their economies, their military so infiltrated by Communist agents that they will lose the very freedom they now say they want.

The West ought to be able to say and to prove with deeds that it wants only two things in the Middle East:

- a) steady, solid improvement in the life of the people there; and
- b) genuine freedom and independence of the Middle Eastern states and peaceful relations among them.

That is a program to which no fair-minded person—East or West or Middle East—can object.

Special Draft Bulletin

The order of call for men who are subject to the draft has been altered so as to make single men and married men who do not have children and who are between the ages of 19 and 25, inclusive, subject to call before fathers and those who have passed their 26th birthday. In effect, this means that fathers and those over the age of 26 will not likely be called since the number of single men and married men who are not fathers between the ages of 19 and 26 is greater than the number required to keep up the strength of the armed forces at the present rate of call. Under the new regulations the order of call will be as follows:

1. Draft delinquents who have reached age 19, in the order of their dates of birth, the oldest being called first.
2. Volunteers under 26 in the order in which they have volunteered for induction.
3. Non-volunteers who are 19 and under 26 who have children, the oldest being called first.
4. Non-volunteers who have reached age 26, in the order of their birthdays, the youngest being called first.
5. Non-volunteers who have reached 18½ and are under 19, in the order of their birthdays, the oldest being called first.

These new regulations make no change in the classification of fathers and registrants who have passed the age of 26 but are still liable because of having had a deferred classification at some time. However, they are placed so low in the order of call that they will not likely ever be called except in a time of national emergency. Registrants in class I-O will be subject to call for I-W service in the same order as those callable for military service.

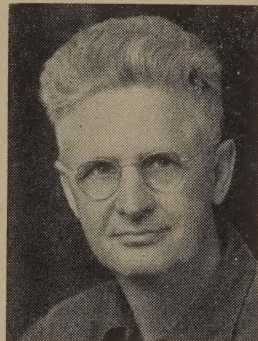
OTHER CHANGES

The registrant is now required to keep the local board currently informed of any change in his occupational, marital, family, dependency, and physical condition as well as his home address. Such changes must be reported in writing within 10 days after they occur.

The State Director is now authorized to transfer a registrant for classification to another board under certain circumstances. The lo-

cal board must declare delinquent any registrant who has failed to perform required duties and so notify him before it can issue an order to report for induction. The revised regulations are more explicit that the local board cannot issue an order to report for induction during the period a registrant is entitled to make an appeal and while the appeal is in process. This applies also to the personal hearing before the local board.

Houses for Korea



Floyd Schmoe of Seattle, Washington, founder of Houses for Hiroshima and Houses for Korea, is on his way to Korea again. This year

he expects to go to a new village north of Seoul, where he and his volunteer workers will spend the summer helping the returning refugees rebuild their homes and establish their lives.

In Yongin, Korea, a team has worked for more than two years, developing an educational and health program as well as building. This will probably be the last year in Korea for the Houses for Korea program, according to Floyd Schmoe, because of the unhappy political situation in Korea and the difficulty of finding money in America for such expensive service. The address for Houses for Korea is 580 Minnesota, San Jose, Calif.

The last building constructed in Japan by Floyd Schmoe's Houses for Hiroshima was a beautiful little Japanese style Guest House in the Ushita village at the northern edge of the city. A young social worker is hostess there, and the house has been used by Friends and other travellers and relief workers in Japan. The Ushita Village is one of four built by Houses for Hiroshima during the years 1949-1952. The address of the Guest House, which was largely provided as an experiment in friendship by Irene Vickers Baker of Wichita, is 299 Ushita-machi, Hiroshima, Japan.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Behold the Glory, By Chad Walsh; Harpers; 156 pages; \$2.00.

Many Quakers anticipate annually the Harper book for Lent. This is the 1956 selection. It is a purely devotional book, meant to take the reader on a spiritual adventure. It is of value because we sense Chad Walsh, the author, has been on the adventure too. He says our problem is not so much that God is elusive, but that we fail to receive Him as He stands beside us. We are invited to share a series of eye-opening exercises to sharpen our spiritual preception. Though the call to spiritual adventure is an age-old one, Chad Walsh makes it sound new and very relevant to our modern world.

Xen Harvey.

* * *

Deep River, By Howard Thurman; 95 pages; New York: Harper & Bros. \$2.00.

Howard Thurman has been deeply influenced by the religious insights of the Negro spirituals. *Deep River* is a revised and enlarged issue of an earlier volume on spirituals which has been out of print for several years. The opening chapter discusses the religious life of the slaves and the sources from which they drew inspiration for their songs, namely: the Bible—both Old and New Testaments, the world of nature, and religious ex-

perience. Subsequent chapters are short essays on individual spirituals, describing the circumstances through which they were inspired and giving perhaps a more philosophical interpretation of them than the slaves who created them were aware of.

The Negro preacher among the slaves was greatly restricted, but he was blessed with one important conviction: that every human being was a child of God—the slave as well as the master. This message was in contrast to that of the white pastors who preached a Christianity which sanctioned slavery.

The author tells of reading the Bible to his grandmother, who had been a slave. She would never permit him to read the letters of Paul because the minister (white) on the plantation had often preached from the Pauline text—"Slaves, be obedient to your masters." Out of this background came the songs which expressed the Negro slaves' varied feelings. "The Blind Man," "I Got Shoes," "There Is a Balm in Gilead," "Deep River," "We Are Climbing Jacob's Ladder," and "Wade in the Water, Children" provide the chapter subjects.

In the title chapter "Deep River," the river is compared to life. The source of the river is the sea, the source of life is God. As there is a little of the sea in every river, so there is an uncreated element (a little of God) in every life. The mood of reverence that should characterize all men's dealings with one another finds its basis here.

Sam McCain

UNIVAC Prepares Concordance

One of the important announcements made at the recent annual meetings of the National Council of Churches, Division of Christian Education, at Cincinnati, was the preparation of a concordance for the New Revised Standard Version of the Bible. Dr. Gerald Knoff announced that by the use of the giant Remington Rand Univac computer, an alphabetical listing of the location of all of the 800,000 words in the Bible, with the exception of 132 small, often used words, will be completed in 120 hours, instead of the thirty years required to do the same work for the King James Version. The electronically produced 350,000 contexts of the Concordance will require a volume of 2,000 large-sized pages.

Of special interest to Friends is the fact that in the early planning for the operation, Henry J. Cadbury, who was then teaching at Harvard, played a prominent part.

Russell E. Rees.

* * *

The Mental Health Film Board has published a new brochure listing films on emotional health which may be useful to churches. Such 16 mm films as *Angry Boy*, *Man to Man*, and *A Family Affair* have been used with church audiences seeking help in understanding emotional problems. Copies of the new listing and information about obtaining films are available at the Mental Health Film Board, 166 East 38th St., New York City.

SAINT

That you're a saint
You still deny;
Yet seeing your swift help in any need,
I wonder why.
Without premeditation—
Or hesitation—
You do each kindest and most humble deed.

Is not this prayer, devoutly said?
Is this not halo round the head?
What is a saint
But one like you
Who knows by heart
The thing to do?

Alice Perkins

OVERTURE

The willows by the river wear
Expectancy;
And hidden there among their roots
Are harps and clarinets and flutes:
Bright woodwinds, literally galore,
All set to play Spring's overture!

We mortals need to tune our hearts
To hear what soon shall sound once more.
Yet the marsh frogs can read the score!
And notes beyond the range of man
Shall echo from the Pipes of Pan,
When all the world shall ring and sing—
In Spring!

Alice Perkins

The Sunday School Lesson

Prepared by Harold Smuck

Courage for Christian Witnessing April 15 Acts 3-5

There is amazing power in a man who is sure of himself. And it is nothing less than awesome to see a man who is sure of himself in a good cause. That is precisely what we see in the earliest leaders of the Christian church. Acts records a prayer of the group after some of the leaders had been arrested, threatened, and released: "And now, Lord, look upon their threats and grant to thy servants to speak thy word with all boldness."

Peter and his associates were busy those first critical days of the church—busy declaring Jesus and dusy doing. The first deed to attract public attention was the healing of the familiar beggar at the temple gate, a beggar around whom righteous Jews had detoured for years.

Yet this healing is hardly more miraculous and only a little more spectacular than the change within the apostles themselves. We imagine the dejection which wilted the spirit of Jesus' friends after the crucifixion. They must all have felt like the two on the way to Emmaus, "We had hoped that he was the one to redeem Israel." "We had hoped. . . ." Yet only days later Peter stood in the temple courtyard and declared Jesus "whom heaven must receive until the time for establishing all that God spoke." (Acts 3:21).

The men who had seen no future after the Master's death, the men who "had hoped," the men who had gone despondently back to fishing—these men found hope restored. They believed that what God had begun in Jesus he would now finish. And they were ready to pitch in and help!

This astonishing zeal and courage of the early church is constantly attributed to "the Holy Spirit." Peter, "filled with the Holy Spirit," answered his accusers. After the moving prayer of the gathered group they were all "filled with the Holy Spirit." All the passion and power of the church were the work of the Spirit.

But who and what is the Spirit? How does the Spirit work? How do we "receive" the Spirit? Who knows? The wind blows where it wills, Jesus told Nicodemus as the

night breeze whispered past them on the housetop, and no one knows whence it comes or where it goes. "So it is with everyone who is born of the Spirit." (John 3:8).

The Hebrews conceived of the Wind of God blowing across chaos to create a world. The first Christians were sure the Wind of God was blowing again. The little ship launched by Jesus would be blown around the world. And they would be the crew!

And what is the "secret" or the power of these Christians? For we are always clamoring to know somebody's "secret" of beauty or good health or long life. Such secrets are uniformly disappointing because they explain so little. Who can improve on Jesus' answer?

Questions: Is there anything about these early Christian experiences that we cannot expect to have repeated? What counterfeits of the Holy Spirit have you seen?

Suffering for the Faith April 22

Acts 6:1-8:3.

Many of us would like to see God save the world if he could do it without disturbing our little lives and our beloved systems. Yet the very heart of Christianity is revolutionary. It is true we have overlaid the faith with enough tradition to obscure its original gleam and glow; that we have diluted the position with enough respectability to quench its fire; that we have blunted the sword of the Spirit enough by our human stubbornness to turn its edge. But the sharpness and the glow and the fire are still there.

Stephen, a Greek speaking Jew of fairly broad culture and a certain world-mindedness, saw what the Palestinian Jews missed. He saw that the movement released by Jesus, was larger than a little land and a rigid culture.

We laugh at the little boy who resented hearing God called a Jew, "when everybody knows he is a Presbyterian." But how much better are we? Some are sure he wears Quaker gray. Some have never doubted that he is an American. And many know he is a capitalist, if not a Republican.

Of course when the issue is put in this bald way, none of us are quite so narrow. Or are we? Perhaps we have simply become subtle about it. Perhaps the gospel

has simply driven us to greater craftiness in reason rather than to a transformation by the "renewal" of our minds (Rom. 12:2).

To reach the speech of Stephen before the religious officials of his people is an exercise to which we all should come eventually. To men who thought the world revolved around the temple in Jerusalem, he recounted how (according to their own Scripture) God had spoken in Haran, Egypt, Midian, and the Sinai desert. To men who stood in awe of the dim and pungent recesses of the "holy place," he boldly asserted that "the Most High does not dwell in places made with hands." And he quoted a prophet to support his view.

Almost recklessly Stephen stood before the assembly and collected the stones which were soon to pound the life out of him. And two of the largest and most jagged were these: he attacked nationalism and traditionalism.

Would we take such strong medicine today? Hundreds attended a Quaker tercentenary a few years ago in England. Every year Meetings are celebrating a hundredth or hundred-fiftieth anniversary. It is natural and valuable to honor our forefathers and to preserve most of our heritage. But do we doubt that God can work in other ways than, in our view, he has worked? Is it only in "the silent assemblies of God's people" that we can hear Him? Is our theology the only evangelical theology there is?

Would we take the strong medicine of world-mindedness? We may doubt that God has joined the secretariat of the United Nations. But can we doubt that He is the keenest and most faithful observer? He whose Son refused to go along with the super-patriots? Are we ready to send our missionaries to Asia and Africa but not to match our way with Russians or the Chinese in Assembly and Council?

Stephen today would insist that God can speak east of the Oder River and that His voice can be heard outside a church designed by an American architect. If we join him we too shall pay.

Questions: What is the basis of Christian concern for the whole world? What gave Stephen courage? How can we preserve ancient values without becoming tradition bound?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Harold Walker of University Friends Church in Wichita will be among the Conference Leaders of the annual Ministers and Workers Conference of Western Yearly Meeting, to be held May 1 and 2 at the Second Friends Church in Indianapolis.

* * *

A new Friends group is gathering in Chattanooga, Tennessee. They meet on the first and third Sunday evenings at the downtown W.M.C.A. in Chattanooga. They would be glad to have Friends stop to visit them. The correspondent is Anna C. Grace, 225 North Heritage, Lookout Mountain, Tenn.

* * *

The Friendly Persuasion should be "a great Quaker movie" reports Richmond P. Miller of Philadelphia Yearly Meeting. Taken from the beloved book by Jes-samyn West, the movie is now finished in Hollywood. Dorothy McGuire and Gary Cooper have the leading parts of the Indiana Birdwell family featured in the book and the movie.

* * *

Clarence and Lily Pickett returned in early March from a visit to the Hawaiian Islands, where they visited Gilbert and Minnie Pickett Bowles. Clarence Pickett also did some speaking on the Friends visit to Russia. They will visit west coast regional offices of the American Friends Service Committee as they return to Philadelphia.

* * *

A William Penn College junior, Joyce Dillavou, was elected president of the Iowa State Future Teachers Association at the state convention held in Des Moines in February. Her father, a recorded Friends minister, is a member of the College staff. Joyce Dillavou's duties as president include attending the National Education workshop held this summer in Portland, Oregon.

* * *

The Continuing Committee of the Lake Erie Association of Friends will meet on March 24 at Yellow Springs, Ohio. The annual meeting of the Association, which is comprised of a number of independent meetings in the Ohio, Michigan, and the western Pennsylvania area, will be held August 31- September 1 at Friends Boarding School, Barnesville, Ohio.

* * *

The Ministers' Short Course of Iowa Yearly Meeting was held March 5-9 at William Penn College. Glenn Reece, Superintendent of Western Yearly Meeting, and Leonard Hall, Promotional Secretary of the Five Years Meeting, were the outside leaders. College faculty taking part in the leadership of the short course

were Wendell G. Farr, Verlin O. Hinshaw, W. W. Whittlesey, C. O. Micklewright and Rex Steddom.

* * *

Norval E. Webb, pastor of First Friends Meeting in Richmond, Indiana, for fourteen years, has resigned that position, effective in September. The only Friend to serve as Clerk of the Five Years Meeting through two sessions (1950 and 1955), he has been active in Yearly Meeting and Five Years Meeting affairs. He is now serving on the Executive Council of the Five Years Meeting. His plans for further service are not yet definite.

* * *

A number of Friends are interested in a humane slaughter bill (S. 1636) which Senator Hubert H. Humphrey has introduced in the senate. The bill is now in committee. Friends concerned that slaughter-house methods be improved and made less brutal should write Senator Humphrey, their own senators and congressmen, Harold D. Cooley of the House Committee on Agriculture, Allen J. Ellender of the Senate Committee of Agriculture and Forestry, and Ezra T. Benson, indicating their support of this bill.

* * *

The Singing Quakers of Friends University in Wichita, Kansas, spent March 9-18 on the most extensive tour in their thirty-one year history. The choir was heard in concerts at Alva, Oklahoma; Taos and Albuquerque, New Mexico; Flagstaff, Arizona; Long Beach and Whittier, California; Liberal, Fowler, Coldwater and Pratt, Kansas. Fred Mayer directs the choir. Six of the singing engagements were sponsored by Friends churches.

* * *

The Friends Winter Conference was held February 17-19 at Ann Arbor, Michigan, with Iwao and Tomiko Ayusawa and William B. Edgerton as leaders. Iwao Ayusawa is a former clerk of Japan Yearly Meeting. William Edgerton, Professor at Pennsylvania State University and member of the Quaker team visiting Russia last year, spoke on "Two Months in Russia." Ralph Cooper, new College Secretary from the Columbus office of the American Friends Service Committee, also addressed the group.

* * *

Convening for a three day retreat in an Indiana state park in early March, the Secretaries from the Five Years Meeting staff faced together the responsibilities of the Christian Church in the world of today and the special part which the Five Years Meeting should play. The meetings were held in a spirit of prayer, fellowship and concern for a united and

spiritually deepened service. Participating in the retreat were Merton Scott, Charles Lampman, Russell Reese, Olaf Hanson, Leonard Hall, Richard Kendall, Errol Elliott and John Harvey.

* * *

With Moses Bailey of Hartford Theological Seminary as special lecturer and Harold Walker, minister of the University Friends Church at Wichita as tour leader, a Friends Holy Land Tour is being planned from June 5 to July 10 this year. The itinerary will include Madrid, Rome, Athens, Cairo, Bierut, Damascus, Old Jerusalem in Israel, Nazareth, Tiberias, Tel Aviv, and Istanbul. Transportation will be by air, and the total price for the 36 days will be \$1455.00. Interested Friends may write Harold Walker, 530 S. Glenn St., Wichita 12, Kansas.

* * *

Charles A. Lampman, Administrative Secretary of the American Friends Board of Missions visited Friends Meetings in the midwest during February in the interest of Friends missions. He spoke at Sturgeon Bay and Valton in Wisconsin; Minneapolis, Minnesota; Hesper, Arnolds Park, Greenville, Paton, Scranton, Pleasant Ridge, Canby, Smyrna, Oskaloosa, and Middle River, in Iowa. He also attended Ackworth Quarterly Meeting at Indianola, gave a chapel address at William Penn College, and participated in the University Friends School of Missions in Wichita, Kansas during this trip.

* * *

The Avon Institute at Avon, Connecticut will hold its fourth annual week of conference June 10-17 on its regular theme "The Quaker Approach to Contemporary Affairs." Among the leaders for this experimental institute are Stephen Cary, Amiya Chakravarty, Cornelius Kruse, Samuel Levering, Roy McCorkel, Morris Mitchell, A. J. Muste, Floyd Ross and George Selleck. Dean of the Institute is Russell Johnson, peace education secretary of the New England region of the American Friends Service Committee, which sponsors the Institute.

* * *

Dr. Thomas E. Drake, Professor of American History and Curator of the Quaker Collection at Haverford College, was elected President of the Friends Historical Association at a recent meeting of the Association's Board of Directors. He succeeds Henry J. Cadbury, Professor of Theology, Emeritus, of Harvard University. The Friends Historical Association was established in 1873 and is devoted to the study, preservation and publication of material relating to the Society of Friends. It publishes a semi-annual Bulletin. The late William Wistar Comfort,

emeritus President of Haverford, was President of the Association from 1935 to 1953. Haverford's collection of Quakeriana is the largest of any in the world.

* * *

A study conference on "The Expression of Christian Love" will be held July 24-27 at Manchester College, Indiana. This will be an invitational conference, with fifty Friends, fifty Mennonites and fifty Brethren meeting for study, worship and fellowship. In the summer of 1954 nearly 150 Brethren, Friends and Mennonites met at Bluffton, Ohio, for a re-examination of their common peace witness and of the responsibilities which this witness brings. Theme of the 1954 conference was "The Meaning of Christian Love." The Conference was of such help to those attending and to all three "Peace Churches" that a further discussion of Christian Love and a second conference have been planned for this year.

* * *

A Pastors' Conference to be held April 12 at Earlham College in Richmond, Indiana, will feature Gordon Crosby of the famed Church of the Savior in Washington, D. C., as speaker. The day's program will begin at 10 a. m. with a Chapel address by Gordon Gosby, followed by a coffee hour and by a box lunch at the Earlham Meetinghouse. At 1:00 the traditional practice preaching by Earlham students will be given. Don Emerson Hall, pastor of the Presbyterian Church in Menlo Park, California, will speak in the afternoon. The church is well known for its membership participation program, and the Rev. Hall will speak on this topic. Moderating the discussion will be Ernest F. Lawshe. The evening speaker will again be Gordon Cosby, with Furnas Trueblood as moderator of the program.

* * *

Haridas T. Muzumdar, Professor of Sociology at Cornell College in Iowa and member of the Swarthmore Friends meeting, announced his candidacy for the Republican nomination as Congressman from the Second Iowa District. Born in India, Haridas Muzumdar was naturalized as an American citizen in 1947. He is a former faculty member of William Penn College and the author of a number of books on India, Gandhi and world peace. Haridas Muzumdar hopes to conduct a Gandhian campaign, "simple, truthful and inexpensive," and has as part of his platform "winning for the cause of democracy and peace a billion people inhabiting Asia and Africa and striving for a common ground on which Asians and Africans can cooperate with us in the promotion of peace and prosperity, freedom and justice, throughout the world."

* * *

The Third Annual Yokefellow Conference will be held at Earlham College



Leonard Hall

The Representative Council meetings of the American Friends Service Committee held February 19-23 at Richmond, Indiana, found (left to right) Lewis Hoskins, Executive Secretary; Algie Newlin, chairman of the Southeast Regional Committee; Ed Sanders, Executive Secretary for the Pasadena office; John Bailey, chairman of the Des Moines Regional Committee; and Earle Edwards, Associate Executive Secretary, talking things over at the Earlham Meetinghouse, where the meetings were held. The Representative Council, which was formally organized last year, brings together Executive Secretaries of the Regional Offices, chairmen of the regional executive committees and a few members of the Philadelphia national staff and Board members for a discussion of policy and projects. The Council meetings serve to weld together the twelve regional Service Committee officers and provide sessions for fellowship, inspiration and the exchange of ideas.

April 13 to 15. A session will be held the evening of the 13th for prayer and guidance at the Yokefellow House, 228 College Avenue, Richmond, Indiana. The program on April 14 will begin with a symposium led by Elton Trueblood, President of Yokefellow Associates, on "The Challenge of the Lilly Gift." Separate meetings for women and men will be featured that afternoon with Helen Shoemaker of Calvary Church, Pittsburgh, speaking on "The Development of Local Prayer Groups," and Jan Erteszek, Los Angeles business man, speaking on "A New Christian Crusade." A symposium on the "Present Growth of the Yokefellow Movement" will be held after these meetings. An evening public meeting will feature Helen Shoemaker and Al Kershaw, Rector of the Episcopal Church at Oxford, Ohio, with Wayne Booth of the College chairing the meeting. On Sunday Elton Trueblood will address the College Meeting for Worship, and the Annual Meeting of the Yokefellow Board will be held that afternoon at Yokefellow House.

* * *

The annual meeting of the Rural Life Association is being held at Earlham College, Richmond, Indiana, March 23-24 on the theme, "Our Part-Time Farmers." Virgil Deeter, President of the Rural Life Association, will preside at the opening

business meeting and will introduce E. L. Kirkpatrick, new Executive Secretary of the R.L.A. The Friday Dinner address will be given by William A. Wagt of the Ohio State University Department of Agricultural Economics. Friday evening will be devoted to "Suitable Fun in the Rural Community." On Saturday morning, a panel will discuss "Potentials and Problems in Part-Time Farming." John Harvey of the New Castle Friends Meeting is one of the panel members. E. L. Kirkpatrick will bring remarks on the Christian college and the new rural community during the luncheon hour on Saturday. Concluding remarks on Saturday afternoon will be given by Mrs. Charles Wegbright of Syracuse, Indiana.

* * *

Ranjit Chetsingh, who has been General Secretary of the Friends World Committee for Consultation since May, 1954, has accepted the invitation of the National Christian Council of India to serve as one of its secretaries beginning September 1. With headquarters in New Delhi, he will be responsible for two phases of the Council's work, "Relations with Government" and "Direction of Relief," with all-India responsibilities for each. Ranjit Chetsingh served as chairman of the National Christian Council Relief Committee for India and Pakistan for about three years following the par-

tition of India in 1947. His work in "Relations with Government" will involve watching the interests of religious liberty from the Christian standpoint and making, when necessary, representations to the Government on the one hand, and interpreting, on the other hand, to Christians in India and abroad the position of the Government of India on matters of concern to the Christian Church. Ranjit and Doris Chetsingh sail for Mombasa on May 2 and will spend some weeks visiting Quakers in Kenya and Uganda in the interests of the Friends World Committee before sailing for Bombay in July.

* * *

The growing and increasingly important field of visual aids was the subject of a workshop conducted at Wilmington, Ohio, on February 26. Representatives from each Meeting in Wilmington Yearly Meeting, with the exception of those in Tennessee, heard and watched Russell Reese and Olaf Hanson of the Friends Central Offices demonstrate the use of visual aids in Christian education. A number of filmstrips and slide sets were previewed and ways of using pictures, maps, charts and other aids demonstrated. Work groups on using visual aids with youth and adults, with children, music in Christian Education and on Meeting Libraries were led by Russell Reese, Olaf Hanson, Betty Peterson and Delma Fairley, respectively. Louise Griffiths planned the workshop. The Christian Education department of the Five Years Meeting is making plans for conducting such workshops in other areas. As an aid to Friends interested in the visual aids field the department recommends and will supply a booklet, "Using Audio-Visuals in Church," (75c a copy). Write the Board on Christian Education, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

The Annual Conference of the Friends Conference on Religion and Psychology will be held at Haverford Friends Meeting, Haverford, Pa., from April 27 to 29. The Friday evening meeting will be opened by comments from J. Calvin Keene, chairman of the Executive Committee. The speaker will be Irene Pickard on the theme, "Sexual Differences in Relation to Wholeness." Saturday's program will begin with worship, followed by a meeting for business. At 10:30 Albert T. Mollegen from Alexandria Episcopal Seminary will speak on "Male and Female created He them" in relation to Christian thought. The afternoon period will be given over to interest groups, including creative writings and painting, breathing and meditation, music and movement. Small discussion groups, which begin after afternoon tea, will center around such themes as "Experiment in Depth—Our other Selves," "Parent-Child Relations," and "Growth in Marriage." Discussion group leaders will include Martha

Jaeger, Rachel Dubois, Irene and Bertram Pickard and Beth Bolling. The evening session will consist of a panel discussion. The final session on Sunday morning will be an open discussion of the relation of the lectures and the discussion groups to the Religious Society of Friends. The corresponding secretary, Elizabeth Kirkwood, 4405 Marble Hall Road, Baltimore, Maryland, will answer inquiries.

Friendly Fellowship

LIVINGSTON, TEXAS—The Friends Southwest Conference met in annual session January 27-29 at Camp Cho-Yeh, Livingston. John Barrow of Austin Friends Meeting served as Clerk and Marvin Fair of New Orleans Friends Meeting served as Associate Clerk. Resource persons were Edwin L. Duckles, representative of the A.F.S.C. in Mexico, and Nat Griswold, director of the Arkansas Council on Human Relations. Total attendance was 69, including 23 children, the largest attendance in the four years of existence of the annual Conference. Friends truly felt themselves a part of the "growing edge of Quakerism."

Two major concerns of the Conference were the challenging role of Friends in the South today, and the future function and development of the Conference itself. During the sessions the following objectives of the Conference were worked out: a retreat for spiritual inspiration, a time for outreach including A.F.S.C. work, fellowship with seeking Friends from scattered places, a time for sharing problems of our Meetings, and attending to business of the Conference.

Reports were heard from Austin, Brownsville, Dallas and Houston, Texas; Little Rock, Ark.; and New Orleans, La., worship groups or meetings. Ed Duckles gave a comprehensive and inspiring report of Friends work in Mexico and his impressions of the people and their problems gained during his recent trip to India and Southeast Asia. Of much interest to Friends in the South, Nat Griswold spoke on the problems and hopes for desegregation.

New officers were Clerk: Marvin Fair of New Orleans; Associate Clerk: Lida Helson of Austin; Recording Clerk: Mary Lou Kenny of Dallas; Treasurer: William Rouse of Houston.

Mary J. Minor.

* * *

AMBOY, INDIANA—Amboy Friends have improved the appearance of their place of worship by having the entire interior of the building redecorated. New modern folding doors have also been installed to partition and enclose class rooms. These improvements with the recent remodeling and equipping of the church kitchen have resulted in an expenditure of more than five thousand dollars.

Quaker Men's Day was observed at Amboy on February 26. The morning worship service was conducted by the men with Lowell Pence, Quaker Men's president in Indiana, in charge. A men's choir and a quartet provided music. Leonard Freed and Herman Lamb spoke on the subject, "The Influence of Christian Men in the Community."

Clara B. Hunt.

* * *

WINCHESTER, INDIANA — Winchester Quarterly Meeting met February 18 in Winchester with Mildred White, Educational Secretary of the Mission Board. The young people were enthusiastic over the message brought them by Xen Harvey, pastor at Fairmount. John Compton spoke in Ministry and Counsel and Edgar White brought the devotions in the open meeting.

Lowell Nicholson, pastor of Poplar Run, has planned a week of pre-Easter services with the help of the Rev. Everett Mart.

A revival for Cedar is planned to begin March 25. The Rev. Justice is the evangelist and the girls Soul Winning Trio has charge of the music.

Tycia Lamb.

* * *

KOKOMO, INDIANA—On January 20, the Second Annual All-Church Birthday Party was observed by members and attenders of Union Street Friends Meeting in Kokomo. The twelve tables representing the months of the year were decorated in keeping with suggestive appointments for the individual months. A program was given by various groups of the church with Norman E. Young acting as Master of Ceremonies. A voluntary collection was taken and will be used to help meet the budget of the Friends Service Society, which sponsors the birthday party each year.

* * *

POUGHKEEPSIE, N. Y.—The Guilford College Choir gave a concert at Poughkeepsie Meetinghouse, March 20, with members of the Meeting providing supper and overnight hospitality for the choir.

On the Sunday during Spring and Christmas vacation, our Meeting has had a coffee hour after the Meeting for Worship. Our older Friends thus keep in touch with the younger members and the younger Friends who are home from school and college have an opportunity of exchanging greetings with others who like themselves are home for a short time. We feel this has been a profitable experience.

We are holding unprogrammed mid-week Meetings for Worship on Wednesday evenings at 7:30. Such a meeting is always a high venture of faith and it is to this venture all are invited.

Agnes G. Badgley

In the Larger Circle

United Evangelical Action states that evangelical schools and colleges report some 500 new volunteers for the mission field in the wake of the Ecuador tragedy, where five missionaries were killed by Auca tribesmen.

* * *

The December issue of *The Reporter* tells of the first East-West work camp held since the beginning of the Cold War in Warsaw, Poland, early in August, attended by both communist and western work campers. Among the westerners was British C. O. Roger Hadley, who presented the pacifist position to the communist youth. Their first impression of the principle of conscientious objection, Hadley said, was one of inquisitiveness. They at first were "rather puzzled by the idea but they later decided that it could be a good thing for capitalist countries but of course they would not have any of it in the Peoples Democracies." Military service, they said, was regarded as a "duty and an honor."

* * *

We must try to purge Christianity of its accidental western accessories. We treat Christianity as if its virtue were not derived from being Christian, but from being western.

Arnold J. Toynbee.

WILMINGTON COLLEGE TOUR of EUROPE

- Visit in Friends' homes in Oslo, Geneva, Stockholm, Edinburgh, Paris, and Bonn or Munich.
- Enjoy 45 days in 9 countries: England—Scotland—France—Switzerland—Austria—Germany—Denmark—Sweden—Norway
- Fly by luxurious Royal Sabena Airlines' DC-6
- Leave New York, June 24—Return August 6
- First-class accommodations throughout tour. Travel on continent by train and private bus.
- All expenses—hotels, food, travel, sightseeing—included for \$1350
- Conducted by Dr. and Mrs. John H. Martin of Wilmington College faculty. Tour may be taken for college credit if desired.

For information, write

Dr. John Martin
WILMINGTON COLLEGE
Wilmington, Ohio

SWISS APARTMENT

Switzerland—Furnished apartment, four rooms plus kitchen, etc. Overlooking Montreux with magnificent views of lake and mountains. Available April, 1956, to April 1957, during absence abroad of Quaker owners. For terms apply CARDINAUX, CHERNEX sur MONTREUX, Switzerland.

FRIENDS BOARDING SCHOOL

Barnesville, Ohio
Est. 1837

Emphasis on:

Christian Principles
Individual Worth
Service to Others
Academic Preparation
Grades 9-12

Applications now being received for the fall of 1956.

Morris L. Kirk, Principal



Because of illness we are forced to sell nursing home. Located in the town of Freeport, Maine, on Main and East Sts. Has capacity for twenty-one patients. All modern conveniences. Please write for particulars.

Lucy Douglas Lunt
Lunt Nursing Home
Freeport, Maine

Fly To the Land of the Bible

"A Dream Come True"

35 Day Tour

June 5 — July 10

Moses Bailey
Special Lecturer

Harold Walker
Tour Leader

A very reasonable Friendly Fare. For information write Harold Walker, 530 S. Glenn, Wichita, Kansas.

We speak for the Master

Laymen Write The Annual

Lay Witness Number of

The Upper Room



Here, in the May-June number of *The Upper Room*, lay men and women of many nations bear witness to their faith. The result is one of the most inspiring numbers of this, the world's most widely used book of daily devotions.

A recent, independently-made, religious survey shows that, next to the Sunday worship service itself, the most helpful worship experience is daily devotions. Use *The Upper Room* in your personal and in your family devotions. The cost is so low that you can afford to provide copies for your loved ones and friends as well as for the members of your family.

Send your order NOW for this great "Lay Witness Number." Ten or more copies to one address, 5 cents per copy, postpaid. Individual yearly subscriptions, 50 cents, two years \$1.00. Special air mail edition for service men and youth, same price.

The Upper Room

The world's most widely used devotional guide

32 Editions—28 Languages

1908 GRAND AVENUE

NASHVILLE, TENN.

BIRTHS

GATES—To Ruth and Donald Gates of Worcester, Massachusetts, a son, Stephen Leon, on February 17.

KREKLER—To Bruce and Elvina Thomas Krekler of Akron, Ohio, a daughter, Debora Elizabeth, on December 23, 1955.

SOLOMON—To Marian and Theodore Solomon (pastor of the Worcester, Mass., Friends Meeting,) a son, Robert Irwin, on October 12, 1955.

SZEIDLER—To Aladar and Ursula Szeidler of Worcester, Mass., a son Peter Aladar, on September 30, 1955.

MARRIAGE

BEAR-PLATT—Beulah Fern Platt, a member of Las Animas Friends Church in Colorado, to Edward Bear, on December 24, 1955, in the Las Animas Baptist Church with Harry K. Dillon, pastor of the Friends Church, officiating.

WEDDING ANNIVERSARIES

MOORE—Fred and Estella Moore celebrated their golden wedding anniversary on March 4. They are both active members of the Friends Meeting at Winchester, Indiana.

DEATHS

HERBST—Dora Herbst, on February 14, at Des Moines, Iowa. She was a member of First Friends Meeting. She attended Bible School and was active doing sewing for relief as long as her health permitted. She is survived by two sons and a daughter, ten grandchildren and seven great-grandchildren. Funeral services were in charge of Orland Dick. Interment was in Laural Hill Cemetery.

MASTIN—Maude L. Mastin on February 29, at Poughkeepsie, New York, aged sixty-three. She was a faithful and loyal member of Nine Partners Monthly Meeting at Millbrook, N. Y., and had been an elder for many years. In her life every day she was a consistent Christian, devoted to her home and family and a good neighbor. She is survived by her husband, Albert S. Mastin, and a daughter, Marion L. Mastin.

WOOTEN—Charles L. Wooten, on February 15, at Alvin, Texas. He was born in North Carolina, on May 1, 1886. In 1886 he married Martha Hobson at East Bend, North Carolina. She preceded him in death in 1954, after a marriage of 68 years. He began his ministry in North Carolina Yearly Meeting, then moved to Illinois, and on to Oklahoma. The couple ministered over forty years as missionaries in the Friends Indian Missions, in and near McLoud and Shawnee, Oklahoma. They were adopted into one of the tribes and it was said, "Charles and Mattie have the heart of the Indians and love them." They retired from the missions several years ago and moved to Lyford, Texas. About five years ago they were brought to the vicinity of Friendswood, Texas, Quarterly Meeting,

so that the Church that they had served so long could better care for them in their failing health. Memorial services for Charles Wooten were held in the Friendswood Friends Church, with Kenneth Pitts, Ed Wright and Lela Battin speaking. A funeral was also held in the Forbush Friends Church in North Carolina, with Harold Selleck conducting the service, assisted by Claude Hobson. Interment was in the Quaker Cemetery there.

BYRON G. THOMAS MEMORIAL

A scholarship fund is being raised for the children of Byron Thomas, who was suddenly taken by cancer last fall. The income from this fund will be used exclusively for the children's education. When that need is past the capital will be divided between the Friends World Committee and a memorial scholarship at Friends Boarding School. All interested contributors please contact:

Paul A. Livezey, Treas.
Route 1
Barnesville, Ohio

FRIENDS HOUSE

Mexico City Friends House, pleasant accommodation for individuals and families. Reasonable. Reservations Casa de los Amigos, Ignacio Mariscal, 132, Mexico 1, D. F.

WE OFFER YOU

Farms and homes in California. Fruit or Dairy farms where irrigation water costs \$1.00 per acre per year in the Turlock irrigation district in the center of the great San Joaquin Valley. We especially welcome you to establish your home near the Denair Friends meeting. For information write:

Harold E. Walton
Real Estate Broker
P. O. Box 151
Denair, California



Serving you since 1865, Provident Mutual now offers protection against another major economic hazard of life—disability resulting from accident or sickness.

PROVIDENT MUTUAL
LIFE INSURANCE COMPANY
OF PHILADELPHIA

GEORGE SCHOOL

**A FRIENDS COEDUCATIONAL
BOARDING SCHOOL, Grades 9-12**
Founded 1893

Enrollment has been completed for autumn of the coming school year. A waiting list is being established from which applicants will be accepted for vacancies as they occur.

Children of Friends are given preference on the waiting list if application is made for the 9th grade.

Address inquiries to:

RICHARD H. McFEELY, **ADELBERT MASON**, *Director of Admissions*
Principal **Box 351, George School, Bucks County, Penn.**

1799

WESTTOWN SCHOOL

1956

"The regularity of boarding school life contributes to the formation of good habits of work, and of a well-ordered and self-disciplined life. This is excellent preparation for the greater freedom of college or adult responsibilities."

"A few vacancies still exist in the 9th grade for September, 1956."

For further information or catalogue, please write:

Daniel D. Test, Jr., Headmaster,
Westtown School, Box 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 841 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister. George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way. Phone Res. As—3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Lortio Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois. phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30. C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunali Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlakamp, Minister to Youth.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 7071d.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9875.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Searsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Searsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

OAKWOOD

Coeducational Boarding School
Founded by New York Yearly Meeting in 1796

Oakwood brings together young people representing different nationalities, creeds and colors.

For a catalog write:

William W. Clark, Principal Oakwood School, Box 45, Poughkeepsie, N. Y.